2: Covarrubias R-5 (1930-1933) 1938
OF7 Bali OF7

852 On this date the priest blesses the child again, while offerings are made to the family shrine, to the sun, and to the evil spirits.

The well-to-do make a big occasion of the first birthday and give a banquet with theatrical performances, but it is a rule for all to give a shadow-play as a part of the ceremonies. After the

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first anniversary less attention is paid to birthdays; the third year has a special significance and perhaps the mother will make some offerings in subsequent years, but grown people forget about them and soon lose track of their ages.

553 On his first birthday the child receives his magic name from the priest, who writes various propitious names, obtained through a divination, on pieces of palm-leaf which he burns. The name given to the child is that which can be made out most clearly from the charred remains, or the one that takes the longest time to burn. This is a secret name that no one ever hears and soon even the father forgets it. A baby is simply called " the child of

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7: Belo E-5 (1931-1935) 1936 OF7 Bali OF7

Rendah has one wife, Rieh, who has borne him nine children. Three of these died in infancy. His eldest, a girl, he has just given in marriage to her paternal parallel second cousin, the eldest son of Gari, Rendah's own paternal parallel cousin (fig. 1, I). This girl, Tingglih, has "followed her husband," and now lives across the street in the house of her father-in-law Gari. Only five children remain in Rendah's house.

Rendah himself was one of eight children, also borne to his father by one wife (fig. 2, II). The children, in the order of their birth, receive title-names, as follows:

Wajan—First-born
Madé—Second-born
Njoman—Third-born
Ketoet—Fourth-born.

If there are more than four children the series begins over again, and the fifth child is Wajan, the sixth Madé, etc. Every djabă must have one of these title-names, which precedes his given name. The given name is chosen by a system of divination through fire, from a group of names suitable to a child born on a certain day of the astrological calendar. It is rarely used, except to children and to inferiors in age and in social status. To use the title-name is always more polite, and compulsory for inferiors in age and in social status. Thus Rendah, although he is the eldest son, was the fourth-born of his family. He is called Ketoet by his equals, or I Ketoet Rendah when they are speaking about him, to distinguish him from other Ketoets. After the birth of his first child he is called 'Pan Tingglih,[1] father of Ting-

[1] 'Pan is the abbreviation of bapan, from bapă, father, with the possessive -n. In certain mountain districts the old word 'nang, shortened from nanang, father, is used. Similarly bibi for mother or aunt, is sometimes found instead of the usual mémé. On the island of Noesă Penidă, belonging to Bali but with a distinctive dialect, bibi and bébé are in use for mother and aunt as well as mémé, and maman for paternal or maternal uncle, reserving nanang for the biological father. In Balinese classical literature paman is used for uncle and as a familiar form of address to older men (as a young prince speaking to his father's minister). In Malay paman may be used in the latter way, though its original meaning is maternal uncle. Iboe, mother, and jajah or adji, father, occur also in the literature. Iboe and adji are current high Balinese, and biang, mother, is found among high-caste people used as a title-name. Keramă is another old form for mother, found in the texts. Kaki, grandfather, appears in the literature more often than the current pekak. Nini and néné, old forms for grandmother, are rarely found outside the texts. Nini is still in use as the name for the rice-goddess of the harvest ritual, although apparently not universally known.

Koeranan is used for both husband and wife. The words moewani, male, and loeh, female, are commonly substituted in low Balinese for husband and wife. In high Balinese they are lanang, male, and istri, female; istri has come to have a more definite meaning of wife, although high-caste Balinese have many different words, as rabi, wife, prami swari, consort (of

2: Wilken--258 E-5 (ca. 1880) 1893 OBI Indonesia

Redjang-Lampung OD10 Sundanese OE7 Bali OF7 Minangkabau OD10 Batak OD5

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553 [217] On Java this custom is called karan anak = named after his child, but it is found only among the common people (1).

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1. Coolsma, Soendaneesch Woordenboek, p. 129.

553 It is also found on Bali among the Sudra (2). On Sumatra it is

2. Van Eck, Balineesch Woordenboek, pp. 167 and 225. Tijdsch. v. Ned. Ind., Vol. I, pp. 365-366. Royal Asiatic Society, 87, No. 14, p. 7. Boyle, Adventures among the Dyaks, p. 92. Journal Straits Branch, pp. 249-250.

found among the Malays of both the Padang Highlands and the Padang Lowlands, the Batak, and the Redjang.

Among the first-named this is done with the prefix pa = bapa, "father," or ma for example, Pa Ladin, Ma Ladin, etc. (3).

Van Hasselt, Midden Sumatra, Volksbeschrijving, p. [no number given].

Bt
551 The Bataks prefer to name themselves after their first child, prefixing the name with ina ni, opa ni, or nan and pan, in such a way that if the name starts with a trill (r, l), a palatal sound (tj or dj), or a dental sound (t, d), the preposition ni is shortened to n and the words ina and opa are reduced to na and pa. Thus, the father of Djonaha is called Pan Djonaha; the father of Sotson is Pan Sotson, which becomes Pat Sotson. Before vowels, labials (p, b), and guttural sounds (k, g), ama ni is used for the father and the shortened form, na and i = a variant of ni, for the mother, thus, Na-i-Bunga Hur, Ama-ni-Parumbol, etc. (4).

4. Van der Tuuk, Bataksch Woordenboek, see ama.